has created an opportunity for the emergence of nationalism of the exclusive kind, and Millard, Flenley, and Sofos do an admirable job, in limited space, of explaining why.

The various authors also link the re-emergence of racism and of the extreme Right in recent years in Europe with the reassertion of an exclusive form of nationalism at the expense of the more inclusive citizenship model. They explore the various reasons for this change and make the point that the extreme Right does not succeed in countries such as Spain and Portugal, with a weak sense of national identity (to which the extreme Right cannot appeal), or in those countries with governments that already exercise strict controls over foreign immigration (thus stealing a key platform of the extreme Right).

Thus the study helps us to understand the malleability and ambiguous nature of nationalism, the curious tension between the two models which makes nationalism easily mobilized by all parts of the political spectrum. *Nation and Identity in Contemporary Europe* is a useful and thoughtful collection of essays, one well worth reading.

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Lawrence Robert Aronsen — *American National Security and Economic Relations with Canada, 1945–1954*. Westport, Conn.: Praeger, 1997. Pp. xxii, 212.

Lawrence Robert Aronsen provides a very useful study of American-Canadian economic relations in the era immediately following World War II. Writing for an audience of American foreign policy analysts and Canadian nationalists, Aronsen rebuts traditional interpretations that have depicted the relationship as one of American dominance and Canadian surrender. He contends that these North American allies shared a "special relationship" which, while asymmetrical, was built on mutual national self-interests. Beyond their individual agendas, he observes, Canada and the United States shared a "partnership in the pursuit of creating international peace and prosperity" (p. 19), most particularly in the development and sustenance of a liberal world trading system.

Aronsen's study comprises four detailed chapters that address Canadian-American trade relations, joint industrial mobilization (aircraft, automobiles), investment in Canadian strategic minerals, and transportation links (such as the St. Lawrence Seaway). He employs newly declassified records from the American State and Defense Departments, the United States National Security Resources Board (NSRB), and the United States Munitions Board (USMB), as well as extensive Canadian primary sources. His theoretical framework is derived from recent American foreign policy scholarship — the post-revisionist school, which posits that the choices involved in developing American foreign economic policy during the Cold War were dictated by national security concerns. As such, U.S. foreign economic policy nearly always served the larger strategic and political goals of containment. The

reality of heightened international tensions, Aronsen argues, explains why the United States granted such favourable concessions to Canada.

The question of whether Canada has benefited from close cooperation with the United States has long occupied Canadian scholars and pundits. These analysts typically conclude that Canada has been a net loser in the trend towards greater continental integration. In his revisionist interpretation, Aronsen chides Canadian academics and media commentators on the extent to which their "anti-Americanism affects their research, methodology, and conclusions" (p. 4). He levies particular charges on members of the Canadian left-nationalist school of thought, whom he believes have polemicized their work by emphasizing only the occasions when American foreign policy may have compromised Canadian interests. Aronsen further accuses the left nationalists of shoddy scholarship by noting the absence of U.S.-based archival research and their tendency to ignore more recent secondary sources on American foreign policy while depending solely on "American left-revisionist history popular in the 1960's and 1970's" (p. 8).

While Aronsen acknowledges that continentalism has resulted in a certain loss of Canadian economic independence, he does not accept any of the other usual arguments advanced by the Canadian nationalists. For one, economic growth was stronger in Canada than in the United States throughout the years 1945 to 1953, which tends to belie a deliberate American attempt to subvert Canadian independence. Aronsen counters charges that the special considerations granted to Canada were inconsequential by insisting that these concessions were "more significant and more costly to the Truman administration" than is usually acknowledged (p. 190). Contrary to the perceptions of Canadian nationalists and American radical historians, Aronsen found that the American multinational firms which invested in Canadian resources in this period did not skim profits from the Great White North; on average these companies reinvested about 50 per cent of their returns in Canada. Also, unlike the experience in other countries, American multinationals in Canada were widely dispersed as to sector and region and provided net benefit to the Canadian economy through transfers of technology and managerial techniques.

Overall, Aronsen provides a solid examination of Canadian-American economic relations from 1945 to 1953. He achieves his goal of proving to scholars of American foreign policy that a "special relationship" existed between the two allies. The strength of Aronsen's analysis is its convincing and detailed depiction of the complexities of the asymmetrical relationship and his rebuttal of American radical scholars' and Canadian nationalists' long-held perceptions of unmitigated American dominance in the relationship.

Where the book falls short, however, is in its methodology and scope. Aronsen tells his readers that he will use the "bureaucratic approach familiar to political scientists" (p. 19) and therefore justifies the concentration of his sources on the records of the executive branches of the American and Canadian governments. While he pays some attention to the tensions and interplay between the American Congress and officials in the State Department and the Oval Office, he never directly addresses the issue of democratic control of foreign policy in either the United States or Canada. Instead, Aronsen situates his analysis from the policy

makers' perspective only. For instance, he depicts a State Department that was willing to override Congressional misgivings concerning trade and other economic concessions to Canada because these officials believed that the costs of doing so were worthwhile in order to preserve such a valuable ally's continued cooperation. He further surmises that Canadian diplomats, for their part, supported American goals to enlarge the world capitalist system, as this suited Canada's trading interests and desire for enhanced international stability. Aronsen apparently accepts these value systems as a given and does not dig deeper to understand their political and ideological underpinnings beyond a brief reference to Wilsonian internationalism. He essentially avoids the rather obvious link between the concept of a national security state dictating foreign economic policy and the notion of a military industrial complex.

The question of who decides the path of foreign economic policy is a profoundly political one and not solely bureaucratic; it therefore merits its own examination. It is hoped that Aronsen or others, who will certainly profit from his work, will return to the issue of Canadian-American relations from the perspective of democratic control to advance further our understanding.

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Frederick C. Burnett — *Biographical Directory of Nova Scotia and New Brunswick Free Baptist Ministers and Preachers*. Hantsport, N.S.: Lancelot Press, for Acadia Divinity College and the Baptist Historical Committee of the United Baptist Convention of the Atlantic Provinces, 1996. Pp. xx, 303.

During the past 20 years, there has been a renewed interest in the history of Canadian evangelicalism, both nationally and regionally. The Maritime region has, in particular, received sustained interest from historians of religion who have examined a variety of "spiritual" movements and prominent personalities. Unfortunately, much of the historiography has focused upon the late eighteenth and early nineteenth centuries. Frederick C. Burnett's *Biographical Directory*, however, is a welcomed exception. The sixteenth volume published in the Baptist Heritage in Atlantic Canada Series, one of the most impressive denominational history series in North America, this work is a remarkable achievement, though significantly flawed.

The *Biographical Directory* contains sketches of 437 ministers and preachers of the "Free Baptist" tradition of Nova Scotia and New Brunswick. "Free Baptist" is a generic term used by Burnett to include those men and one woman who preached freedom of the will and open communion, in stark contrast to the region's Calvinist Baptists who held to election and closed communion. By linking the "Free Baptist" heritage to the Arminian anti-formalism of Henry Alline, the charismatic leader of the First Great Awakening in Nova Scotia in the late eighteenth century, Burnett brings to the fore a key strand of Maritime religious history which runs from the 1760s to the present. The significance of this volume rests on the fact that it